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WHY DO YOU NOT OBEY THE GOSPEL?

Why do you not obey the gospel? We put this question, not to the enemies of the truth, not to the open opposers of the work of God, nor to the violent persecutors of his people, but to those who have become interested in the doctrines of the kingdom of Jesus—to those who continue to hearken to the teachings of the servants of God, but still stand aloof from obedience; and though admiring the precepts of the gospel, are yet lingering on the ground of the enemy, and hesitate, from some cause or other, to cross the threshold of the kingdom of God.

We are led to think that, could individuals realize the sublime purposes of God in the scheme of redemption, could they comprehend but for a moment the destiny of the redeemed, no consideration from whatever cause it might originate, no barrier however formidable could stop their progress, or cause them to tarry in the path of obedience; earth with all its attractions, its wealth, its honours, or even life itself would be but as the dust of the balance, nor could anything beneath the sun assume a sufficient importance in the estimation of such, to cause them to hesitate in the path of duty and the path to glory.

And what, we would inquire for a moment, is comprehended in the salvation of Jesus Christ? It is not merely to be forgiven of the Great Judge, to escape the ills of a weary world, and be translated to a paradise of bliss; but we understand salvation to comprehend all that the Father hath promised, all that the Son can claim by his infinite atonement, or that the Spirit can communicate in its revelations to the children of men; yea,

all that Deity can bestow or sanctified intelligences enjoy.

"The glory (says Jesus) which thou gavest me I have given them, that they may be one, even as we are one:" "and to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" and thus shall they who are faithful and endure unto the end, become *heirs of God and joint heirs with Jesus Christ*. Such do we consider to be the end of salvation, such the distinction and glorious destiny of the redeemed. Oh! what can be thrown into the balance to outweigh such considerations? what can be presented to the mind to divert it from seeking to attain to so great riches and glory? But the reply may be, "we do not deny that such are the purposes of God, for the scriptures of truth fully declare it, but we are still afraid that something may be wrong amongst you who have come forth to bear these glad tidings. You come unto us, declaring that the heavens have been opened, that angels have ministered unto you, that God has renewed his covenant with man, and that he has raised up a prophet unto the people through whom to communicate his will, and by whom to give forth those laws necessary for the regulation of his church and the establishment of his kingdom in the last days; now, though we have no particular objection to such doctrine, and clearly see, that if all this be true, God is only acting like himself, and as he has done in every age when he had a peculiar people for himself. Yet the world speaks very evil of your prophet and his followers. Public rumour, with a thousand tongues, is continually circulating reports that are disgraceful to the

man and the cause, and we are afraid that what so many say must be true, or, at least, that there must be some foundation for the slanders that are uttered."

Now we are assured that such are the feelings of many who have been attracted by the principles of truth yet hesitate to obey them. But let us transfer the scene for a moment; let us take this plea, this apology for disobedience to another theatre of action, and suppose the day of probation offered to such to be over and past; let us suppose them to be arraigned at that bar, where they must give an account of the deeds done in the body, and see whether it will serve their purpose there. "The world spoke evil of thy servants and we were afraid they might deceive us." "Thy people were accused of every species of crime, and were punished under the appearance of guilt, and we feared that it was the hand of justice inflicting upon them the punishment due to their crimes." And what might be the answer of the judge? might it not be thus? "And did I fare better in the flesh than my followers? was I not evil spoken of? were not my origin and circumstances in the flesh deemed contemptible by the world? was I not denounced as an associate of publicans and sinners, a blasphemer, and one that had a devil? but when have I commanded thee to take the world for thy guide and the rule of thy faith and obedience? knowest thou not that the world ever hated me and my servants? Was it not written that because I had chosen my people out of the world, therefore the world hated them? Knowest thou not that the world was under condemnation? that my curse was upon it? And thou hast preferred to listen to its precepts before the word of my servants, therefore its destiny must be thine, and thou must reap that which thou hast sown. My word was simple and easy to comprehend, thou knewest what was written and didst even rejoice therein, but thou preferredst to hearken to the enemy, therefore depart thou into the place prepared for him and his angels." Such we deem might be the language of justice to those that are refusing obedience from such motives; and to such we would say, God has given you understanding to comprehend truth, the scheme of salvation is like and worthy of himself, so that he that runs may read. If you suspect the

veracity of the servants of God, seek around you to discover some of whom the world speaks well, whom it has taken to its embrace, and if they declare the precepts of eternal truth—obey them; but we know, and you know, that such an anomaly exists not, neither can—the principles of truth were ever rejected by fallen man—that there can be no sympathy between the world and the people of God, they must ever be hostile to each other, and the sacrifice of the great head of the church on Calvary, was a sample of the relative positions of a fallen world and the servants of God. To such, then, that are influenced by considerations of this nature would we say, your condition is perilous, for even if many of the servants of the Lord apostatize from the truth, and become guilty before God and man—it will not erase what is written of the plan of salvation, it will not destroy your sanity of mind, and that common sense which God has given you, for which he will hold you responsible, and by the exercise of which you shall stand or fall before him.

But, again, there are others to whom we would put the question, "why do you not obey the gospel?" whose plea may be of a different nature. We fear the consequences, our affairs are so complicated, our connexions are so extensive, our friends are so opposed, that we do not feel prepared at once to decide upon embracing the principles of truth. And did you deem that to be a follower of Jesus Christ you would have no cross to bear? Have you forgotten the words of the Saviour when he said, "whosoever he be among you that forsaketh not all that he hath, he cannot be my disciple." Have you extensive possessions? have you great prosperity in obtaining the good things of the world? will you enter into the service of Jesus with a heart ready to give him all things, that you may become wise stewards of the bounties he has bestowed upon you? or will you cling to them in preference to the obedience of faith and the consequent approbation of heaven, or if the Lord intends to be merciful unto you, will you tarry until he deems it necessary to pluck the idol from your grasp, and scatters the treasures of the world you may have accumulated to the four winds of heaven? I tremble for you, because if you are honest-hearted before the Lord, his good-

ness will be extended towards you in judgment, and he will deem your salvation of too much importance to be placed in the scale to weigh with worldly honours, or wealth, or friends. What have you that you have not received from the bountiful disposer of all good? what portion of your treasures have you accumulated, over which he has not control? or what honours, or what distinctions do you enjoy that are to be preferred to what he is waiting to bestow? Oh! consider well your position; reflect that his blessing is necessary for your prosperity in all things; and remember, too, that "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Let not Satan deceive you by a partial and present prosperity, which you may mistake for the providence of God, and for his approval of your present course; for what right have you to expect manifestations of his providence to be shewn unto you, when you know his will and do it not? they that are keeping his commandments may expect his blessing, even as it is written,—"*And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*" And if the doctrine I have just quoted be true, is it not high impiety to look for manifestations of his goodness, or for his power to be exhibited on your behalf, when you keep not his commandments, neither do the things that are pleasing in his sight?

But, again, why do you not obey the gospel? The question may be addressed to others, who care not for the slanders of the world, or who are not over-estimating the good things of it; whose answer may be, "that obedience would necessarily compel them to gather with the people of God, to leave the home of their fathers, to seek a foreign land for their abode, and to bear the trials of settling in a new country, far removed from many who, before time, have ministered unto them of the comforts of life." And is God unreasonable to call out his people from the Babylon that exists upon the land? is he unkind of your interests when he says, "*Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues?*" When the Lord has said, "*fear not little children for it is your father's good pleasure to give you the kingdom,*" is it un-

reasonable for him to gather together his people in the fulness of times, to receive the kingdom and dominion, and the greatness of it under the whole heaven? What reply would you make were he to say unto you, "how often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not?" But if you want no inheritance in the kingdom of God, go not up with his people, stay, if you dare stay, and brave the judgments which are speedily approaching; decide not as did Abraham, to leave his father's house at the commandment of the Lord, and become a pilgrim and a stranger in a land which the Lord would show unto him; but if you have no desire to be a child of Abraham, then do not exercise his faith, be content to dwell in darkness with the anticipation of judgment over your head; or if the prospect of it alarm you, arise at the command of the Lord to enjoy the privileges of his house, to learn his will, to receive his spirit, that you may be clothed with power, being prepared and accounted worthy to escape all the judgments that shall come to pass and to stand before the Son of man. And we would conclude these remarks to one and all, by quoting the words of the Saviour, Mark c. x., v. 29 and 30—And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—Ed.

HISTORY OF JOSEPH SMITH.

(Continued from page 150.)

About the same time came an old gentleman to visit us, of whose name I wish to make honourable mention—Mr. J. Knight, sen., of Colesville, Broom county, New York, who having heard of the manner in which we were occupying our time, very kindly and considerably brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessities of life; and I would just mention here, as in duty bound, that he several times brought us supplies (a distance of at least thirty miles) which

enabled us to continue the work which otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work, I enquired of the Lord for him and obtained as follows:—

Revelation given to Joseph Knight, sen., at Harmony, Susquehanna co., Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men: behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to harvest, therefore, whose desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Behold, I am the light and the life of the world that speaketh these words; therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca county, New York, and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse waggon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighbourhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accom-

panied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummin, and obtained for them in succession the following revelations:—

Revelation given to David Whitmer, at Fayette, Seneca county, New York, June, 1829.

A great and marvellous work is about to come forth unto the children of men: behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to the harvest, therefore, whose desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth—a light which cannot be hid in darkness; wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. And behold, thou art David, and thou art called to assist; which thing if ye do and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer, Jun., June, 1829.

Hearken, my servant, John, and listen to the words of Jesus Christ, your Lord and your Redeemer; for, behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

Revelation given to Peter Whitmer, June, 1829.

Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing and for speaking my words which I have given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

1. In the preceding lectures we treated of what faith was, and of the object on which it rested; agreeably to our plan we now proceed to speak of its effects.

2. As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God with all their endless varieties; for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being; nor has there been a change or a

revolution in any of the creations of God but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works.

3. Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer, we understand that when a man works by faith, he works by mental exertion instead of physical force; it is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, let there be light and there was light; Joshua spake, and the great lights which God had created stood still; Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain. He again commanded, and the heavens gave forth rain. All this was done by faith. And the Saviour says, if you have faith as a grain of mustard seed, say to this mountain remove, and it will remove, or say to that sycamore tree, be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith, then, works by words; and with these its mightiest works have been and will be performed.

4. It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act, for every reflecting mind must know, that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power, it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith, they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

5. It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory; so, then, faith is truly the first principle in the science of THEOLOGY,

and, when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

6. As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act, in order to obtain the felicities enjoyed by the saints in the eternal world; and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7. Therefore it is said, and appropriately, too, that without faith it is impossible to please God. If it should be asked, why is it impossible to please God without faith? the answer would be, because without faith it is impossible for men to be saved; and as God desires the salvation of man, he must of course desire that they should have faith; and he could not be pleased unless they had, or else he could be pleased with their destruction.

8. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith, they begin to draw near to God; and when faith is perfected they are like him, and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him, and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation, also—we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject clearly set before the mind, let us ask what situation a person must be in, in order to be saved? or, what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly

worlds, they must be persons who can work by faith, and who are able by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life and the other's has not. But, to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain, without much difficulty, what all others must be in order to be saved—they must be like that individual or they cannot be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other, cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the bible, that it is in Christ; all will agree in this that he is the prototype or standard of salvation, or, in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and holy being; and if he were any thing different from what he is, he would not be saved, for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fall of salvation and lose all his dominion, power, authority, and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power, and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him. Thus says John, in his first epistle, c. iii, v. 2 and 3—Beloved, now we are the sons of God, and it doth not appear what we shall be; but we know that, when he shall appear, we

shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—Why purify himself as he is pure? because, if they do not they cannot be like him.

10. The Lord said unto Moses, Lev. c. xix., v. 2—Speak unto all the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy. And Peter says, first epistle, c. i., v. 15 and 16—But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy. And the Saviour says, Matthew c. xv., v. 48—Be ye perfect, even as your Father who is in heaven is perfect.—If any should ask, why all these sayings, the answer is to be found from what is before quoted from John's epistle—that when he, the Lord, shall appear, the saints will be like him; and if they are not holy as he is holy—and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth the propriety of the Saviour's saying, recorded in John's testimony, c. iv., v. 12—Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these, because I go unto the Father.—This, taken in connexion with some of the sayings in the Saviour's prayer, recorded in the 17th chapter, gives great clearness to his expressions: he says, in the 20, 21, 22, 23, and 24—Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

12. All these sayings put together,

give as clear an account of the state of the glorified saints as language could give. The works that Jesus had done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse—Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory. These sayings, taken in connexion, make it very plain that the greater works which those that believed on his name were to do, were to be done in eternity where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father that those who believed on him should be one in him, as he and the Father were one in each other—Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one; that is, they who believe on him through the apostles' words, as well as the apostles themselves—that they all may be one, as thou, Father, art in me and I in thee—that they also may be one in us.

13. What language can be plainer than this? The Saviour surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father; for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it: he says—And the glory which thou gavest me I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them; for he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14. This fills up the measure of information on this subject, and shows more clearly that the Saviour wished his disciples to understand that they were to be partakers with him in all things—not even his glory excepted.

15. It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have, is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it; and if the Saviour gives this glory to any others, he must do it in the very way set forth in his prayer to his Father—by making them one with him, as he and the Father are one; in so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Saviour's saying—The works that I do, shall they do; and greater works than these shall they do, because I go to the Father?

16. These teachings of the Saviour clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them—that he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved, and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle, and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavouring to teach the world. Hence we are told, that without faith it is impossible to please God, and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all seed—Romans c. iv., v. 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone—Romans c. ix., v. 32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him cast out—If thou

canst believe, all things are possible to him that believeth—Mark c. ix., v. 23. These, with a multitude of other scriptures which might be quoted, plainly set forth the light in which the Saviour, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith, and every blessing which is obtained in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If they were children of promise, they were the effects of faith, not even the Saviour of the world excepted. Blessed is she that believed, said Elizabeth to Mary when she went to visit her, for there shall be a performance of the things which were told her of the Lord—Luke c. i., v. 45. Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe, he was struck dumb; and through the whole history of the scheme of life and salvation, it is a matter of faith. Every man received according to his faith—according as his faith was so were his blessings and privileges, and nothing was withheld from him when his faith was sufficient to receive it; he could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was: by their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born whose names are written in heaven; of God the judge of all, of Jesus the mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2nd epistle, c. i., v. 1, 2, and 3, says to the Former-day Saints—Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of

him that hath called us unto glory and virtue. In the first epistle, c. i., v. 3, 4, and 5, he says—Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

16. These sayings put together, show us the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Saviour Jesus Christ; and if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him—knowledge implies more than faith; and notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given, through faith they were to obtain this knowledge, and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

17. By these sayings of the apostle we learn, that it was by obtaining a knowledge of God, that men got all the things which pertain to life and godliness, and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

18. From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else—all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Gallilee could teach the world, because they sought by faith and by faith obtained; and this is the reason that Paul counted all things but filth and dung—what he formerly called his gain he called his loss; yes, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord

—Philippians c. iii., v. 7, 8, 9, and 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more of heaven and of heavenly things than all others beside, because this information is the effect of faith, to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have and always will attend to it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto, revelations, visions, and dreams, as well as every other necessary thing, in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God and the Lord Jesus Christ whom he has sent—whom to know is eternal life. Amen.

THE WORK OF THE LORD IN THE LAST DAYS.

We find it written in the 17th chapter of Acts, and 28th and 27th verses, that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Though the above formed a part of the address of the great apostle of the Gentiles to the people of Athens, and the sentiment contained in the quotation bespeaks so plainly that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him; yet, through the

prejudices of education, or the continued association of ideas, many cannot possibly form a conception of the God of heaven revealing himself, save to the people of the eastern continent; and to assert, or maintain for a moment, that the western world has been similarly favoured, seems to awaken almost to indignation the incredulity of the people addressed, and to stamp upon the person holding such a sentiment the character of a maniac, or at least the propagator of some monstrous principle.

But, notwithstanding the reception such a doctrine may meet with, we fearlessly maintain that it is truth—rational truth—defensible by the simplest mode of reasoning, and fully established by the scriptures. Nay, we assert more than this; we not only maintain that the western continent has in past ages been favoured with revelations from the God of heaven, but that the kingdom foretold of by Daniel to be set up in the last days, must necessarily have its origin in the west. The little stone representing that kingdom, and which he beheld cut out of the mountain without hands, let it be particularly borne in mind, formed no part of the image, but came from a mountain, as it were over against the image, from which being cut, its course was to roll against the feet of the image, until its various component parts were dispersed as the “chaff of the summer thrashing floor.” We contemplate the interpretation given by the prophet himself of the dream of Nebuchadnezzar—we behold the dominion of the Medes and Persians succeeding the Babylonian, which in turn was supplanted by the Grecian empire under Alexander the Great, in time also giving way to the iron power of Rome, during whose sway the kingdom of God was established on the earth.

Let us look now to the history of that empire and christianity in connexion with it. We behold the falling away spoken of by the apostle already to have taken place; we behold the Roman emperor, Constantine, patronizing the professed christianity of the times, taking it to his embrace; and thus we see on the part of the church, fornication committed with the kings of the earth. It then requires no laborious train of reasoning to see that the papal power descended from the image of Nebuchadnezzar, and became associated with the iron

kingdom previous to its fall; neither is it difficult to understand that the various churches of protestantism have originated in catholicism, and have at different times emanated from it, directly or indirectly, with the purpose no doubt of reformation; yet such has been their origin, and each respective branch that has sprung forth from the parent stem, has been effected by human agency and by the will of man.

But we find the kingdom of God in the last days to be cut out of a mountain without hands, or in other words, by the power of God, having no possible connexion whatever with anything emanating from the image, but hostile to it and destined to overthrow and consume it, and rise over its ruins in majesty and grandeur, filling the whole earth with its glory.

In the description given of the church of Christ in the 12th chapter of the revelation of John, we find a great red dragon standing ready to devour the man child as soon as it should be born. This dragon is represented as having seven heads and ten horns, and seven crowns upon his heads—evidently the same beast that John saw in the 17th chapter, upon which the mother of harlots sat. The man child, or in other words, the authority of the holy priesthood which the first churches possessed, being caught up to God and to his throne; it is said that to the woman, or the church were given the two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time from the face of the serpent.

That serpent we find in connexion with the papal power, and if the church was to be nourished for an appointed time from the face of the serpent, it certainly could not be on the eastern continent, where that power has had control, more or less, over all parts of christendom. We find also, that while the dragon was wrath with the woman, that he went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ, and the consequent restoration of that authority which had been caught up to God and to his throne, without which the testimony of Jesus, which is the spirit of prophecy, could not be communicated. How beautifully accordant is this with

the declaration of Daniel, that the stone was cut out of a mountain unconnected with the image, but widely separate and hostile in the principles that actuated each, as are the political axioms that obtain in the old world and the new—illustrating also the sentiment quoted at the commencement of these remarks, that God hath not limited his favours to the people of one age or country, but in every nation he that feareth him and worketh righteousness is accepted of him.

But, says Jesus, "the kingdom of God is like leaven which a woman took and hid in three measures of meal till the whole was leavened." We are historically acquainted with the working of the leaven when hid in the first measure on the eastern continent. We find the kingdom of God despised by the children of Abraham generally, who were at that time dwellers in Syria, namely the tribes of Judah and Benjamin, and those of Levi in the priesthood. We find the principles of truth obtaining for a time amongst the Gentiles, but very soon becoming corrupted and losing the divine authority connected with the church at its commencement. Our readers who have been privileged in receiving the truth sent forth by the power of heaven in the last days, know something of the history of the western continent, and of the dissemination of the same principles there; and how, on the general apostacy from the truth, the records of a branch of the house of Joseph were hid up by the last of the prophets of that land, to come forth in answer to the prayers of the righteous, for the establishment of the kingdom of God in the last days; thus illustrating how the second portion of leaven would operate, not to fall away as the first, but never to come to an end; commencing at first as a little stone, rolling onward with increasing magnitude, until the Ancient of Days shall come, and the saints possess the kingdom, ratified and established by the manifestation of the third portion of the leaven of the kingdom of God, hidden amongst the "outcasts of Israel," the ten tribes, who were carried away captive about seven hundred years before the coming of Christ, who shall return as a peaceable multitude, and on whose behalf the Lord will shew signs among the nations; and when shall be fully developed the wise and benevolent opera-

tions of the wisdom and mercy of God towards the human family, and every heart that is faithful shall be ready to exclaim "he hath done all things well."

The two wings of a great eagle given unto the woman for her protection, we understand to have a reference to the two continents of America, which in their general formation as laid down upon the maps, have a resemblance to expanded wings, referring to the same land to which the inhabitants of the world are to look when an ensign is lifted up, and unto which they are admonished to listen when a trumpet shall be blown, and which is described as lying beyond the rivers of Ethiopia; and though the Rev. H. Caswall, of St. Louis, would apparently destroy the allusion to the western continent, by saying that Ethiopia lies south of Syria, and that the land described cannot possibly be America, which is to the west; yet, while gentlemen like Mr. Caswall may succeed in casting obscurity over the truth to the minds of many, and while they deny the true interpretation of the prophets yet give us no substitute, we would just point out the sophistry of his reasoning; and while we acknowledge that "Upper Ethiopia" lies south of Syria—he did not trouble the public with the knowledge that "*Lower Ethiopia*" embraced the central countries of Africa, he did not remind his readers that the term Ethiop was applied anciently to all black people, even to some in Asia, and that consequently that the whole continent of Africa was called Ethiopia; but another point which he thought proper to overlook was this, that the "land shadowing with wings" was described as being beyond the rivers of Ethiopia and not beyond the land, consequently, if we trace the most distant rivers of Africa from Syria to their terminations, we shall find them flowing into the Atlantic Ocean, and beyond we shall find no country to which the symbol of wings can be applied, until we come to the continents of America; but it is the privilege of truth to be consistent with itself, and of those that receive it to know for themselves whether the doctrine be of man or of God. Thus, then, have we endeavoured to shew by a few arguments drawn from the scriptures, that the Lord God regards the human family as such, that he hath de-

creed the bounds of their habitations, hath made them of one blood, and equally privileged them to feel after him and find him; also something of his providence in the events of the last days, in selecting the house of Joseph, and the fulness of the gospel committed unto them to be his instruments in the gathering together of his Saints, and preparing a people for the second advent of his Son, and when they that are looking for his appearing shall find rest with him when he is revealed from heaven with his mighty angels.—ED.

DREAM OF SISTER ROBINSON, OF THE
ISLE OF MAN.

At the time this dream was given (May 10th, 1842) there was a great religious excitement amongst the different sects in the island. She and her husband returning home from a meeting, had to pass a Primitive Methodist preaching held in the Wellington Hall. The sermon was finished, and the after-prayer or revival meeting was at its height, when sister Robinson felt an anxious desire to go in and see the meeting. The people appeared to be very ardent and zealous, and our sister after her return home, was very wishful to know if there was no reward for them hereafter, as their sincerity and labour seemed to be great according to the light they had. She retired to rest and dreamt the following dream:—

She thought that elder Reid came from a journey to her house fatigued and wanting supper, but would have nothing but eggs, and having none in the house, she went to market to purchase some. There she saw many crowds of people collected together. She first went to a young woman that had eggs to sell, who had them covered with a clean white cloth; but after taking off the cloth and looking at the eggs, she perceived that they were all spotted and speckled, and apparently had rings round them. She asked if they were the only eggs she had, and the woman said, yes. She then went to six or seven other persons who had eggs to sell, and remarked each lot covered with a clean cloth the same as the first, but found them all spotted and speckled like the first. She then saw a person dressed in the habit of the Society of Friends who attracted her attention: he, also, was an egg seller. She accosted him as she had the others; he stated he had eggs to dispose of, the best in the fair, but when she lifted up the cloth and discovered them to be like the others, she

was angry with him, and told him she thought they were wild bird eggs, and that he must be selling them to deceive the people. She then asked him if there were no white eggs in the market; he told her there were, at the same time pointing to a man on the opposite side of the fair, but telling her that he who sold them was not considered altogether right in his mind, and those who purchased from him were considered the same. She replied she did not care what was said, for she would have white eggs if she could get them.—She then went to this man and asked if he had got white eggs, he said yes, and he had them under clean straw, and not a clean cloth as the others; she inquired how he sold them; he replied he did not sell them, but gave them, and she might take as many as she wanted. She stated that she wanted a dozen, which he directed her to count out; she did so as she thought, but he perceiving that she had only taken eleven, pointed out the error, and told her to take another; she did take up another, and underneath was a pamphlet entitled "Mormon Delusion," and he told her that if she would take the pamphlet and read it, it would give her a correct description of all the religious sects and parties, and that it was written by the Rev. Robert Aitken, formerly of the Isle of Man, but then at St. John the Evangelist's church at Liverpool. He told her that the speckled eggs were representations of the different churches of christendom, none of which were recognized as the pure church by the Father as his church and kingdom, and that the small white eggs were representative of the church of Christ of Latter-day Saints. She returned home with the eggs, and rejoiced to reflect that amongst the many eggs sold in the market, only one person had white eggs, and she had got some of them without money and without price.

We would remark that Mr. Aitken never did write a pamphlet entitled "Mormon Delusion," but he preached a sermon at the opening of Zion Chapel, Waterloo Road, London, on Sunday Dec. 2nd, 1838, from which we make the following extract illustrative of the instruction she received from the person who gave her the eggs.

There has been the revelation of the man of sin; and there has been, as foretold, the mystery of iniquity in full operation; but a temple of God, or church of Christ, there has not been, and there is not at this present moment; else the glory of the Lord would be there, and the gatherings of the nations would be there, and the riches of the princes of the earth would be there, and the gifts of the Spirit would be there. God hath not a dwelling-place on Zion; there is no trans-

ry-house to deposit his riches; there is no banqueting-room, to manifest his glory.

My beloved hearers, can I have any interest in making matters worse than they really are? Is there any sorrow, and I have not my part in it? Is there any grief which I do not share? Do you ask me if these things are so? Is God then left without a witness? No, blessed be God, he has many individual witnesses to his truth, as well as to his saving power. The very churches that are now in existence, and that most certainly are not built upon the foundation-stone, which is Christ, are witnesses for the truth of God. Every one of them appears to have fastened upon a single, though an important truth; and each sect and party has held up the individual truth which it has separately chosen for its real foundation-stone, to the churches and to the world. Thus the very wickedness and folly of the existing churches have been overruled by the providence of God, and have become outstanding witnesses to many of the great truths of God. Thus, although none of them is God's temple, or the depository of God's gifts, or the resting-place of his glory—because none of them is erected upon the foundation-stone, and according to God's pattern, and none of them is Christ's building—yet all of them put together, manifest the excellency of many important truths which the church of Christ will exhibit in their fulness when it is established upon the earth.

After enumerating the peculiarities of the various leading sects of the day, which he considers as consistent with the principles of eternal truth, he thus continues:

O, my God, my God! I have, according to the light which thou hast given me, glanced at every would-be christian church of the day, and I see all is of man's building; and although each of them is, to some extent, promoting thy glory, by exhibiting one or more of thy blessed truths, yet each of them is marring thy glory, and is only rubbish, which must be removed before thou canst lay thy foundation-stone in Zion. Every living stone, in each of the churches, is so bedaubed with filth, and so broken as to its jointings, that methinks thou must go to the quarry of nature, hard though it be, rather than to the old, battered, and defiled materials that are scattered throughout the churches.

My beloved hearers, my soul is in heaviness, and what am I to do—to build? I am willing, but where am I to build? I see what ought to be, but how to forward the purpose of God in temple-work, I know not—I know how to go about the conversion of a sinner; and success has proved that, in

this, I am not mistaken; but where is the foundation of the temple to be laid? When shall the Lord my God discover his little hill of Zion? Do any of you ask me, in what condition is your own little sect or party, my friends? I am ashamed of the terms sect and party; but since things must have names, names they must have. My reply is a short but painful one. Some few who are connected with me are weeping and groaning, like myself, day and night, because there is no resting place for the ark of the Lord: because there is no living temple for the manifestation of the glory of our God. Many hundreds of others are mere babes in Christ, newly begotten of the Lord; like little children they are joyful in their God, rejoicing in their first love; and they are not yet ripe for bearing the burden of the Lord; and the remainder are neither more nor less than Methodists, and I have taught them to be so. O my God, help me, for man cannot. Man has not brought me into this dilemma, and man cannot take me out of it. This much I have reason to be thankful for. I am not in a humour to be led away by any foolish fantasy of man, or of Satan's devising. I will, by God's help, have clear direction from God, and solid gospel ground, for every step; but stand still I will not—stand still I dare not, unless it be to wait the direction of my God; and if the road lead to the stake, by the help of my God, I will take it. I will have temple-building work, and temple-building blessings, else I will fail in the attempt. This morning, I was blessed by the application of this truth to my mind—"God has chosen the little hill of Zion." The mountains and the hills around leaped with rage, because the Lord made choice of the little hill; and I have felt convinced ever since, that if some score or two of devoted christians, filled with the Spirit, were to come together, and be of one accord, and cry unto God day and night, God would come to Zion; God would lay the foundation-stone, or rather, build them upon the apostles and prophets, Jesus Christ being the head of the corner. God would restore temple-building gifts, and temple-building blessings. God would raise a church that would become a praise in the earth; and through that church, the earth would soon be filled with the glory of the Lord.

That all of you may have a clear apprehension of what is wanted—yea, of what is promised; of what a christian church must be, before Christ can be said to reign in Zion, I shall give you a very slight sketch of the promised Bible-church. And, oh, what a picture presents itself to my mind! The blessed Jesus is the first stone, and the alone foundation. . . . The apostles and

prophets, the second row of this building, were like the foundation, and had their purity, their wisdom, and power, by virtue of their union with him! and the remaining stones must be like unto these, else, built upon the same foundation they never can be. The whole power of the church must be from Christ; and it must be nothing less than the power of Christ. . . . Every member of the church must be like Christ; and the life, and purpose, and policy of the church, must be that of the precious foundation. . . . Such a Zion the Lord will build, such a church the Lord must have; and he will bring his treasures into it; and his gifts as well as his graces shall be there; and he will gloriously manifest his presence and his power there. Yea, he will glorify the house of his glory; and by such a church he will subjugate the kingdoms of the earth; and through the instrumentality of its members, the whole earth shall be filled with the glory of God. O! ye that sigh for the temple-building blessings, begin the work by repentance. Repent! repent! because ye have usurped the prerogatives of God! Ye have had ministers of your own choosing, instead of those of God's sending; ye have had forms of government of your own devising, instead of bringing the lawgiver to Zion by your prayers; ye have had your own way in everything, and ye have sought your own glory and not the glory of God. "Repent, for the kingdom of heaven is at hand!"

We have been much astonished at the sentiments contained in the foregoing extracts, at the light which the individual has had of what is truth; and we cannot but lament that his own course has led him, not to the fulness of the gospel and the kingdom of God, but to become associated with one of the very churches he condemns as having no claim upon the title of the Church of Christ; but so it is, let the light of truth break in upon the human mind, and let the individual after rejoicing in that light for a season reject it, and who shall describe the darkness in which he is involved! but while such is the course of many, let the Saints rejoice in the truth of God, knowing that it is their privilege to be associated with the kingdom of the Redeemer, to have their minds illuminated by his Spirit, to judge all things, and to be instrumental in raising a temple for his glory, and in the building up of his people, in order that they may receive the dominion, and reign with him at his coming. When we read the pointed facts stated by the rev. gentleman whose

words we have quoted, and read his lamentations and mournings because the Lord has no house upon the earth and kingdom of his own organization which he can acknowledge and bless as such, our own feelings are those of gratitude and thanksgiving to our heavenly Father; in the first place, for an existence in the flesh at the time when he has commenced his glorious work; and secondly that we have been favoured with hearing *the gospel of the kingdom*, and especially that we have been led to the obedience of faith, so as to realize for ourselves that assurance and that spirit which can be enjoyed only by obeying the precepts and keeping the commandments of the King of Zion. Does the Lord need a temple in which to manifest his glory and bestow his blessings upon his people? we know such an object shall be speedily consummated. Must the nations of the earth be gathering to Zion? it is ours to behold the hand of the Lord manifested in this also—to behold the little stone cut out of the mountain without hands, rolling onward in majesty; and while the nations of the earth are perplexed, and a general and almost universal paralysis seems to affect the sources of prosperity, it is our privilege to be connected with a growing kingdom, destined never to be destroyed, but, like a phenix rise from the ashes of a world, to become irradiated and adorned with the splendours of heaven, and to repose in the light of the presence of God.

The Millennial Star.

February 1, 1843.

MANCHESTER CONFERENCE.—We have received the minutes of the conference held at Manchester on the 25th December, 1842; and, notwithstanding the neighbourhood generally has been inundated with the falsehoods and slanders of apostates, yet we still rejoice in the general prosperity of the conference, and of the spirit manifested in their assembly, and earnestly pray that the many grievous and heavy trials they have had to pass through, may serve to purify and strengthen their faith, and cause them to know that the religion of Jesus Christ is an individual concern between man and God, in the enjoyment of which it is the privilege of the obedient to know the truth, and to spurn

alike the influence of the wilfully ignorant or of the apostates from the work of God. We find the gross amount of members in the conference to be 1506, including 33 elders, 87 priests, 53 teachers, and 19 deacons.

We feel grateful and much pleased with the following covenant entered into by the Saints present, viz., "That we, the members and officers assembled at the conference, held this 25th day of December, 1842, do covenant to uphold our beloved brother, president elder Ward, and his counsellors, by the prayer of faith; and that we will encourage him in his calling as Editor of the *STAR*, in diffusing knowledge of the kingdom of God unto the church and unto the world, by purchasing and encouraging others to purchase the same, and to pray for his success in the kingdom of our Lord and Saviour Jesus Christ."

We repeat it that we feel grateful for this token of esteem and regard, and we take fresh courage from the thought, that so many of the servants of God unite in their good wishes and supplications on our behalf, and we humbly ask our heavenly Father to grant unto us all things necessary to enable us to minister unto the well-being of all Saints, and also to be instrumental in rolling onward the work of the Lord in the last days.

We have also received intelligence of the Herefordshire conference, held at Coldwall, Dec. 26th, 1842, and which is under the presidency of our beloved brother William Kay. We find they number 844 members, including 20 elders, 53 priests, 22 teachers, and 10 deacons. Our beloved brother the president, together with elder Thomas Richardson, who lately emigrated to America, have much cause for thankfulness unto God for the manner in which the Lord has blessed their labours in that region; we hope that they may continue to be blessed of the Lord, and that many of the redeemed may be as the crown of their rejoicing in the day of the Lord Jesus.

By a letter from sister Clark, of Nauvoo, dated Dec. 14th, we learn that our beloved brother, president Joseph Smith, has returned to the bosom of his family and the church.

The news also from Kirtland, Ohio, is of a very interesting nature; elder Lyman

White has been labouring amongst them with great success, he has baptized two hundred that had apostatized, and about forty new converts; the work is spreading on every hand, and the lies of Bennett are making ten Saints where they are destroying one.

The temple is rapidly progressing, and we trust that our brethren in England will feel the necessity of doing their utmost to promote its completion, upon which so much depends—affecting both the church and the world. All tythings or donations for this purpose must be forwarded to elder Hiram Clark, 36, Chapel-street, Liverpool.

We are happy to have to announce that the ship *Emerald*, Captain Leighton, in which our beloved brother P. P. Pratt and family, together with a large company, sailed on the 29th of October last, has arrived at New Orleans. Further particulars have not yet come to hand.

We have been solicited from different quarters to publish the *STAR* after the manner of the *Times and Seasons*, twice a month, instead of once. If our readers and patrons deem such a measure advisable, we shall be happy ourselves to do our utmost to effect it; and if such an alteration takes place, it will, of course, commence with the fourth volume, the first number of which will be issued on the 1st of May, 1843. In the meantime we shall wait for communications from any brethren or friends who may be pleased to favour us with a line expressive of their opinion on this subject.

Items of News.

MURRAIN IN EGYPT.—Accounts from Alexandria of the 7th ult., state that the mortality among cattle still continued, and it was calculated that upwards of 200,000 oxen had already died. The Pasha and his son experienced the greatest difficulty in ploughing and sowing the lands and were obliged to employ for that purpose their own horses, those of cavalry and artillery, and a number of camels. Mehemet Ali, on that occasion, caused a chief named Sheir Beled, to be decapitated for neglect of duty, and Ibrahim treated with similar rigour several of his stewards who had not attended to his instructions.—*Liverpool Albion*.